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Foreign Missionary Intelligence.

GNADENTHAL, SOUTH AFRICA.

Extracts from the Diary of the United Brethren, for the first half of the year 1819.

From this diary, we shall extract some passages, which shew the state of the mission, and the manner in which it is conducted by the Brethren.

January 18, 1819.—The classes of the communicants were held to-day. In one of the conversations turned on brotherly love; and it was observed that those who went to the Lord's Supper should be a good example to the rest of the congregation, in this truly Christian duty. One of the men said—"I know nothing heavier on my heart, than when I cannot at peace with my neighbor. Late-ly was the case with me, and I could not sleep for it at night. This kind of uneasiness is very different from that caused by illness or pain, which is not compared with it; being much more tolerable."

February.—In the first days of this month, Br. Beinbrech and his wife were employed in speaking with the Baptized, and as candidates for the Communion. Their report to the conference was very cheering. They say—"We can assure our brethren, that the grace and power of the Lord and Saviour is in truth made manifest among our Hottentots. We were deeply edified by the confessions and declarations of many of them, and discovered encouraging traces of the work of the Holy Spirit in the hearts of these poor people. An instance is here quoted, to shew the manner in which they express themselves:—

"Africaner Kloete, a Candidate for baptism, said:—'I was once servant to a German Gentleman, who took great delight in catching tortoises. He used to take them together, and shoot at them. When his death-bed, he became very uneasy in his mind about this piece of wanton cruelty, and said, that though he believed that the Lord Jesus would forgive him many sins, yet he thought this would remain unforgiven. I then remembered, that, as a boy I used to find great pleasure in tormenting birds, and I am now afraid that that sin will not be forgiven.' We answered that it was indeed a crime of no small magnitude to exercise cruelty toward any poor creature, but that he had committed much greater sin, for by sin he had crucified the Lord of Life and Glory. He replied—'O yes, I have done it: that is true. God be merciful to me a sinner!' Some days after he was baptized; and came to express his thanks for this great favour. 'I have often,' said he, 'heard that, at Baptism, we feel something in our hearts which words cannot express, but I could not believe it; but I now know what it is. On that day I neither eat, nor drink, nor smoke tobacco. I forgot almost the existence of my body, thinking only of my soul. Now I must go again to the farmer's work, and shall leave Gnadenenthal with a light heart: it is like leaving a sanctuary in which grace dwells. O pray for me.'

March 3.—We called to mind, at the public Meeting, what great things the Lord has done for this Congregation, since the 31st of March 1793; when the Brethren Marveld, Schwinn, and Kuehnelt entered into the first house built by them in this place.

March 4.—The Field Commandant, Jacob Linde, arrived here with an order to raise 120 of our most able men, to join the wagon-train, and accompany the commando of armed Farmers going from Graaff-Reinet to resist the Caffres. Having previously been informed of this measure, we had prepared a list of all our single men, fit for the purpose, which we presented to Mr. Linde; hoping that the fathers of families would be spared: but some of the single men having been rejected, and the number chosen being below a hundred, several of the fathers of families were obliged to be taken. We were, however, very thankful to Mr. Linde, for executing his commission with every kind attention to the sparing of our people as much as possible. He was satisfied with 105 men, who were directed to appear at his farm on the 12th inst. It may be supposed, that this circumstance occasioned considerable alarm throughout the Congregation; as there was scarcely a family, out of which a brother, son, or relative had not been appointed to join the Commando: and we, therefore, postponed the celebration of the Holy Communion, till the minds of our people had acquired more serenity.

March 10, 1819.—We spoke with every individual of those who are appointed to accompany the troops into the interior, and therefore must be absent from the Congregation for a shorter or longer time: to each we endeavoured to give such advice, as we deemed best suited to his circumstances. We were pleased to find, that they all considered it their duty to serve Government with willingness and true faithfulness. Many mourned over their having made a better use of the privileges enjoyed in the Congregation, now that they must leave us. The dependence which they placed on our Saviour,

for the preservation both of their souls and bodies, was truly edifying to us.

March 11.—In the evening, we met at the Church, to take leave of those of our people, who were to join the Commando on the following day. The Church was crowded, and we commended our dear people, now leaving us, some perhaps never to return, to the mercy and compassion, grace and protection, of God our Saviour, in fervent prayer. The congregation then sang a farewell hymn, in a spirit of true brotherly love and participation, which affected and comforted us much.

March 12.—In the forenoon, all these dear travellers came to our dwellings, once more to take leave of their Teachers. Many of them took this opportunity of requesting forgiveness for all that they had done to grieve us; as they said, they could not tell, whether they should ever see our faces again in this world. Several were so much affected, that they could not speak for weeping. This and the whole scene, quite overpowered us. A great part of the Congregation, with the wives, children, and relatives, had assembled under the trees in the grove, singing verses, expressive of their good wishes and prayers for their departing friends and brethren; which had such an effect upon all present, that not a dry eye was seen. The thought, that perhaps great trials awaited them, made us look at them with an interest and compassion, which pierced our hearts. Our farewell benedictions were expressed more by tears and other tokens, than by words.

March 22 & 23.—Classes were held with the Baptized, being not yet communicants. We have a custom, that those who have been admitted to the Lord's Supper, attend once more, to take leave of their former class; which generally produces a salutary impression upon the minds of those left behind. In general, all belonging to one class take great share in one another's welfare; & such as have been baptized at the same time consider each other as near relations, and their mutual love and participation are very edifying.

April.—The celebration of the Passover-Week and Easter was again attended with great blessing. Every evening we read that portion of our Saviour's last discourses, addressed to the people at large, and particularly to His disciples, previous to His sufferings, which belonged to the day, with prayer, that he would deeply impress on our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke with all our Communicants; and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, 71 persons were appointed to advance in the privileges of the church; viz. 11 to be Candidates for Baptism; 5 Received; 15 Baptized; 19 Candidates for the Lord's Supper; 19 Confirmed; and two to be Re-admitted. Having been called by the Chapel Servants, they all approached our house, in a kind of procession, to be informed, in turn, of the favor that awaited them. It is not easy to conceive what we feel, when we see and speak with such a number of Candidates for Union with the Christian Church, who, but lately, have been ignorant and unprincipled Heathen.

The celebration of the Lord's Supper, on Maundy Thursday, was distinguished among the solemnities of this week, by a powerful perception of the divine peace and presence of our once suffering Saviour, when He drank the bitter cup of the wrath of God for us. Thirty-eight persons were present as spectators.

Good Friday, when we contemplated the last suffering and dying scenes of our Redeemer, was no less made unto us a day of great blessing; to which, both our own people, and many visiting strangers bore testimony, from the fulness of their hearts. A great many neighbours, both Farmers, Slaves, and Hottentots, were diligent attendants at our Church, at Easter, and during the Holidays.

On Easter Monday, the above-mentioned 15 adults were baptized; & 5, baptized as children, received in the Congregation.

April 18, 1819.—Above 100 persons, who had attained either to Baptism or to the Lord's Supper, since Easter last year, met as usual, on the Sunday after Easter, to return thanks to the Lord for the mercy shewn unto them, and expressed their joy with great humility.

April 28.—The remains of Elias Kuester, a worthy member of our Congregation, were interred. He was baptized in 1807; and, in 1809, became a Communicant. We may truly declare, that he had not received the grace of God in vain. His walk among us was exemplary; and when he spoke of the state of his soul, we were much edified by his humility and earnest desire to grow in grace. His anxious disposition sometimes clouded the peace of his mind; but he was soon restored to faith and confidence in his Saviour, and, in general, in a tranquil and happy state. Being a very clever cutter, he was appointed foreman in the cutlery; watched over good order and proper behaviour among his fellow-workmen, and was respected by them all. His early de-

cease, therefore, (for he was in the prime of life,) proved, to our whole establishment, a very serious loss. In the Congregation he served with great faithfulness as an Opsniere (Overseer) and Chapel-Servant. The last meeting at which he was present, was one appointed in February, for the Chapel-Servants; in which he spoke most sensibly, and to much edification, of the favour of serving in the House of God, and of the state of his own soul.

May 1.—We received, by a Letter from Brother Schmitt, the officiating account of the murder of nine Christian Hottentots, by the Caffres, on the Witte River, and of the flight of their whole Congregation to Uitenhagen. The communication of this intelligence, in a Morning Service, greatly affected the Congregation; and we cried to the Lord in fellowship for His support and deliverance, under these painful dispensations.

May 2.—At the Holy Communion, nineteen persons, who had been previously confirmed, were made partakers; and a baptized Caffre, residing here, was present as a candidate.

May 20.—We celebrated, with the whole Christian Church, the Festival of the Ascension of our Lord; and rejoiced in the experience of the fulfilment of His gracious promise, *Lo I am with you always, even to the end of the world.*

May 24.—A very aged Hottentot Woman, Magdalen Kleff, departed this life. She had had twenty-four children, most of whom have gone before her into eternity. She was the last person here, so far as we know, who knew our late venerable father, George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting that he held with the children, and the fervent prayer with which he concluded his farewell discourse. She afterward removed into another part of the country; but, on hearing that some Brethren were come again and had settled at Bavianskloof, she said to her children, "To that place, we will go; for these are certainly the same sort of people, as George Schmidt was. You shall go to school to them." Thus she arrived here with all her children; and it was soon perceived, that the seed, sown in her heart half a century before, had not perished. At the consecration of our New Church, in 1800, she, with six other adults, was baptized; and in 1803 became a Communicant.

We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the Gospel. Her whole demeanor was exemplary; and, by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority and discipline: if she had reason to find fault with and reseat her children's conduct, though they were upward of fifty years old, she would not only scold, but would make them submit to personal chastisement: one could not help smiling to see this aged, infirm person, hobbling along, scarcely able to support herself on her trembling knees by means of a crutch, dealing out her feeble blows on the backs of her unresisting grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she seldom could leave her bed; but she cleaved unto and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

Whitsuntide was celebrated by us with great blessing, and the Lord's Supper closed the solemnities of Whitsunday.

May 25, 1819.—We spoke with all our Communicants, previous to the Lord's Supper, to be held on Sunday next. They seemed to feel the pressure of the present times more than usual; and some were rather faint-hearted, on account of their outward poverty and distress. They were, however, willing to believe that the Lord, in His own time, would grant relief; and resolved anew, with all their griefs, to make Him alone their refuge, and cleave to Him under all circumstances. And indeed, on the 27th, when we partook together of the Holy Communion, the peace of God and the comfortable presence of Jesus revived and strengthened them anew. We heard afterward, in their classes, on the 28th and 29th, very pleasing declarations of their renewed faith and trust in Him, who is the only Helper in all need!

June 10, 1819.—We received a Letter from one of those men who had been commanded from hence, to serve with the army on the frontier. He informed us, that all the Gnadenenthal Hottentots were well and unhurt, and often called to mind what they had heard and experienced in this place. They begged that they may now and then receive Letters from us; and we gladly seize every opportunity to send them a word of exhortation and comfort, in the distant part to which they are removed.

State of the Mission, at the Close of 1819. The Rev. H. P. Hallbeck, in a Letter of Dec. 21, 1819, writes—

All the Missionaries here are tolerably

well; and, thanks to God, united in the bond of brotherly love. Of the 100 Hottentots who were commanded against the Caffres, by the wonderful preservation of God, not one has suffered the least injury; and, except about ten, who must serve about two months longer, in conveying provisions to the soldiers on the frontier, they have all returned home in perfectly good health.

The country is, this year, every where blessed with a plentiful harvest. Our Hottentots also have their labor in the sowing season richly repaid. The consequence is, that wheat is much cheaper: we may now buy for 80 rix-dollars, what was before sold for nearly 200. The trees that have been lately planted thrive also amazingly well; and many oaks, that appeared dead last year, have revived: even the acorns, that did not come up last year, have now made their appearance.

Maine Missionary Society.

[The Annual Meeting of this respectable and highly useful Society was held at Thomastown on the 26th of June last. The Sermon on the occasion was delivered by Rev. MICHAEL BLOOD of Bucksport, from Matt. xi. 5. "The poor have the Gospel preached to them." The Report of the Trustees was kindly forwarded to us several weeks since, but previous engagements have prevented our giving it to the public until now. The Receipts into the Treasury of the Society, during the last year, including a balance on hand, were \$2361. 49. The expenditures were \$1770. 35; leaving an unexpended balance of \$591. 14. The next annual meeting of the Society is to be held at Wells, County of York, on the fourth Wednesday of June next. Rev. NOAH CRESNEY is appointed first Preacher, and Rev. B. TAPPAN second.—The Officers elected in June last, are Rev. KIRK BAYLEY, Newcastle, President; Hon. Anna R. Mitchell, N. Yarmouth, V. President; Rev. Eliphaz Gillet, Hallowell, Cor. Secretary; Rev. David Thurston, Winthrop, Sec. Sec'y; Daniel Campbell, Esq. Winthrop, Treasurer.—Other Trustees, Rev. Edward Payson, Rev. Jonathan Cogswell, Rev. Jotham Sewall, Rev. Benjamin Tappan, Rev. Asa Rand, Rev. Michael Blood, Rev. John W. Ellingwood.

—We would suggest to our Missionary and other Benevolent Societies, whether it would not tend greatly to promote their respective objects, immediately after their annual meetings to give their Reports to the public or to publish such a statement of the proceedings and principal facts exhibited on the occasion, as would be likely to impart their feelings and zeal to others: who have not had an opportunity to attend, and who might thereby be induced to attend future meetings.]

REPORT.

Amid various objects which call for our gratitude to that Being, who "gives us richly all things to enjoy," whose displays of goodness, are multiplied in number, and perpetual in their bestowment; none more distinctly and imperiously demand our devout and thankful acknowledgments, than his permitting us to be "workers together with him," in the diffusion of the light and blessings of the gospel; in the supplying of the spiritual wants of those destitute of the bread of life. We are met together to consult upon the affairs of the Redeemer's kingdom; to devise and adopt the best means of "extending the knowledge of God our Saviour;" to unite our prayers for his presence with us, and his blessing upon our efforts; and also to offer up our mutual praises, that he has given us so much occasion to say, on the return of this Anniversary, "Hitherto hath the Lord helped us."

Among the objects of the annual meeting, it is ever expected, that the Trustees should give an account of the operations of the Society, in the course of the preceding year. This will be only a general statement, leaving to the missionaries themselves, as they may be successively called upon, to exhibit more in detail, a view of their labors, and the success which has attended their various ministrations.

The Trustees have had in the employment of the Society, in the course of the year past, 26 missionaries, whose labors amount to little short of three hundred weeks. From the accounts of the missionaries, and from communications from the people where they have labored, as also in some instances from their own personal knowledge, the Trustees can speak with confidence, of the diligence and fidelity of those who have been employed, and in several places, of the visible success of their labors. Though there have been no extensive and powerful revivals of religion, within the limit of the operations of this Society, in the course of the past year, as was the case in the year preceding, and indeed in several years preceding; yet in many places, there have been some tokens of mercy, some "refreshings from the presence of the Lord;" some have been awakened and converted, and some accessions have been made to the destitute churches. Where this has not been the case, much has been effected in the establishment of order, in "strengthening the things that remained," in encouraging attendance on public worship, and in the

forming of Charitable and Praying Societies, and the promotion of Sabbath Schools. But the most distinctive feature, among the destitute, where gratuitous labor have been bestowed, the last year, is a deep and affecting view, felt and expressed, of their need of the fostering care of Charitable Societies, in order to their peace & prosperity, and even to their preservation, as churches and congregations. There have also been manifest, an increasing desire & readiness to provide for themselves, so far as their means would permit; but in many instances they have possessed little to contribute to the promotion of this cause, except their good-wishes and their prayers;—and so multiplied have been the applications of the destitute, and so limited the resources of this Society, that it became necessary, in many places, that they should remain without aid, through the whole course of the year. Those places, situated near settled ministers, (who are missionaries part of the time) have not been altogether so destitute. Several ministers have been settled under the patronage of this Society, with the express design of aiding the destitute churches, around them. The Society has engaged to employ them, a certain portion of the time, for a limited number of years. This has been the case with the Rev. Messrs. Nathan Douglass, John H. Ingraham, and Levi Loring; to each of whom has been assigned twelve weeks and a half missionary labors, in the course of the year past. Six weeks and a quarter were also assigned to the Rev. David M. Mitchell, and five weeks to Rev. Christopher J. Lawton; who are connected with this Society, in a somewhat similar manner; of all of whom it is expected at the annual meeting, that they give some account of the state of religion among the people of their respective charges; and also of the condition of the Societies in their neighborhood, where they are from time to time called to labor.

The Rev. Josiah Peet, and the Rev. Fifield Holt, had each a commission for five weeks, in the County of Somerset, and were at the same time appointed agents, for the collection of monies for this Society, in those destitute places where they have been in the habit of contributing something for the encouragement of missionary labors.

Mr. Robert Page, was employed twenty-eight weeks; twelve of which he spent in Bucksfield, where the people paid 100 dollars to this Society, and where it was hoped, from appearances, that the settlement of the gospel ministry might ultimately be effected. He spent also a short time in each of the towns of Readfield, Wayne and Monmouth; and concluded his mission at Williamsburg; where Mr. Ira Dunning was likewise employed for two weeks. Both Mr. Page and Mr. Dunning speak of the interesting state of Williamsburg, in regard to the unusual attention of the people to the things of religion, and the hopeful conversion of some. And they especially speak of the pressing call for charitable aid, not only in that place, but in many other places in the same region. Mr. Page states in his journal, that "in the course of his mission, he preached about ninety sermons, attended several prayer meetings, and eight conferences visited thirteen schools, and many families, & received for the Society, \$103. 45."

Mr. Maurice Carey had an appointment of twelve weeks, at Industry, Strong and Monmouth, with their vicinities; Mr. Joseph Walker, six weeks at Biddeford where sufficient monies had been received, to defray the expenses of the mission the Rev. Daniel Kendrick five weeks, a Malta and vicinity; and the Rev. Daniel Lovejoy, four weeks at Litchfield, and vicinity. From Litchfield there have been sent to this meeting \$24. 25; together with a pressing intreaty (a communication similar to which, also, has been received from almost every place where the aid of this society has been afforded) a pressing intreaty, not to be forgotten the ensuing year.

Twenty weeks missionary labors were assigned to Mr. David Starret, in Monmouth, Union, Camden, and their vicinities; sixteen weeks to Mr. Stephen Merrill, at Harrison and Kittery Point; six weeks to Rev. Gardiner Kellogg, at Raymond, and ten weeks to Rev. Jonathan Belden, seven of which he spent in Edgcomb. The appearance of things in Edgcomb, Mr. Belden thought promising, as states that on the last Sabbath of his mission in the place, he exchanged with the Rev. Mr. Sewall, the former minister (that people, when six were added to the church, the fruits of a revival of religion in the preceding season.

Mr. Asa Cummings labored in the service of this Society, five weeks at Sba Leigh and vicinity; and Mr. Valentine Little, twenty weeks; twelve of which were spent in Denmark, Sweden, and the neighboring towns; he depending upon the contributions for defraying the expense one half of his labors among them. The most of the remaining part of his mission he spent in Unity; where he received some little contributions for this Society. The committee of the church in that place after expressing their thanks for mission aid, "after a long famine of the word subjoin; 'We wish it was in our power to do something for the encouragement of

Society; but being poor, we are able to do but little or nothing; but hold ourselves responsible to make exertions, and hope the Lord will give us a willing mind. We can have no claim, but what arises from our extreme necessity."

This same "necessity" applies with equal force to the town of Dexter, and the neighboring places, where Mr. Hinman has been employed for the term of fourteen weeks. His labors have been acceptable and apparently useful; but they can do but little to support the gospel themselves, at present; and they have no prospect of any material change in their favor, in this respect, for a good while to come.

Mr. James B. Ambler and Mr. Jacob Holt, were commissioned to labor in the service of this Society; the former twelve weeks, the latter twenty-four. Mr. Ambler was stationed at Minot, Hebron, and Buckfield. He received for the Society 26 dollars; 10 from the first church in Minot, and 16 from the second. Mr. Holt spent his time of service at Edgemoor, Shapleigh, Newfield and Hiram, and their vicinities; depending upon the people where he labored, for one half the amount of his services. "In Hiram," he states in his journal, "I found a general attention to preaching. Four or five have obtained a hope, and a number are under deep awakenings. But they have no regular church in the place."

The Trustees also appointed the Rev. John Sawyer, for 16 weeks in Brownville, Foxcroft, and vicinity; the Rev. Amasa Smith, six weeks in Union, and vicinity; and Mr. Wm. P. Kendrick, fourteen weeks, which he spent chiefly in Farmington; tho' a few Sabbaths in Temple and some of the adjacent towns. Three weeks also of the Rev. Mr. Belden's mission, before mentioned, were spent in Weld, a town in the same neighborhood. Considerable zeal has been excited in that vicinity, to obtain preaching, where in most of the towns they have heretofore been altogether destitute. In Temple, Wilton, Jay and Weld, (places not very distant from each other, and all very feeble as to means) they have subscribed somewhat more than 100 dollars, about half of which is sent in at this meeting, and the remainder secured by responsible persons: if they can have some missionary sent to them. In Farmington they are more able, and design doing something in a more stable and uniform way. In the course of the last year, having their attention called to this subject by the labors of Mr. Kendrick among them, they made a communication to the Trustees, signed by 40 persons, who though not legally a Society, consider themselves actually as such, and have engaged to pay two hundred dollars annually, for the support of the gospel. And a communication from the church, at the same time, expresses a hope, that they may find themselves able, after a year, to support the gospel the whole of the time.

[The remainder of the Report is deferred, to make room for the interesting intelligence which follows:

From the Missionary Herald for April.

Mission to the Sandwich Islands.

SINCE the publication of our last number, we have enjoyed the high gratification of receiving intelligence from the mission to the Sandwich Islands. Capt. Charles S. Cary, master of the ship *Levant*, arrived in New-York, via Canton, about the 10th ult. and politely forwarded a box, containing more than a hundred letters from the missionaries, with a copious journal, from Oct. 23, 1819, to July 19, 1820. The *Levant* left Whooheo, July 24th, and Atooi, Aug. 7th, at which dates the members of the different mission families were in perfect health, comfortably settled at their respective stations, diligently employed in teaching the natives, indulging great hopes of success, and enjoying, to a remarkable degree, the divine presence and blessing. Let all the friends of missions praise the Lord for his goodness, and for the peculiar favor which he has vouchsafed to this benevolent enterprise. Let them fall on their knees before the throne of grace, and render a tribute of heartfelt thanksgiving; and let them plead, with more earnest importunity than ever before, for their brethren now among ignorant and benighted pagans, that God would give them wisdom, grace and strength to discharge their high embassy, and that he would preserve them from dangers and evils, to which all missionaries, and especially those among an untutored people, must be greatly exposed.

That our readers may the better understand what is said of persons and places, in the letters and journal, we have been at the pains to make out, by consulting Vancouver's chart, the following description of the relative situation of the Sandwich Islands, their sizes, and distances. Those who are impatient of these dry details, may pass over them, and enter immediately upon the perusal of some of the most interesting documents, which the history of missions has hitherto furnished. We take this opportunity to observe, however, that in order to derive the full benefit from narratives of missions, the reader should be competently acquainted with the geography of the places, where the transactions took place.

The Sandwich Islands are situated between 18° 50' and 22° 20' north latitude, and 154° 55' and 160° 15' west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Owhyhee being the south-eastern island, and Oneehow the north-western.

We give the length and greatest breadth of each, and its estimated superficial contents, in English miles.

	Length.	Breadth.	Square miles.
Owhyhee,	97	78	4,000
Mowee,	48	29	600
Tahoorowa,	11	8	60
Ranai,	17	9	110
Merotoi,	40	7	170
Whooheo,	46	23	520
Atooi,	33	28	530
Oneehow,	20	7	90
Tahoor,	1	1-2	

The following distances, in English miles, with the bearings of the islands from each other, will help to give a more perfect view of their relative situation. It is to be understood, that the distances are estimated from the nearest parts of one island to the nearest parts of the other. Mowee is N. W. of Owhyhee, 30 miles; Merotoi, W. N. W. of Mowee, 10; from Owhyhee, 75; Tahoorowa, S. W. of the southern part of Mowee, 9; from Owhyhee, 38; Ranai, W. of Mowee, 9; and the same distance S. of Merotoi; Whooheo, W. N. W. of Merotoi, 27; from Owhyhee, 130; Atooi, W. N. W. of Whooheo, 75; from Owhyhee, 250; Oneehow, W. S. W. of Atooi, 17; from Owhyhee, 290; Tahoor, little more than a rock, S. W. of Oneehow, 23. The distance from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 390 miles.

Joint Letter of the Missionaries to the Corresponding Secretary.

Hanaroorah, Whooheo, July 23, 1820.

REV. AND VERY DEAR SIR,
Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and heiding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn, on the 30th of January; set up our Ebenezer there; and on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim, "In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!" How were our hearts agitated with new & various and unexpected emotions, to hear the interesting intelligence,—"TAMAHAMAH is DEAD!—THE TABOOS ARE BROKEN!—THE IDOLS ARE BURNED!—THE MOREEHAS ARE DESTROYED! & THE PRIESTHOOD ABOLISHED." This victory was achieved by that aim alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty, to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked down the bloodstained superstition, erected in insult to Divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and "in the name of our God, to set up our banner."

Missionary Stations.

We have been allowed to plant the standard of the cross at Kirooh, and at Hanaroorah, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son, with tenderest affection, and made him second in command over his islands. He said that the arrival of Hoome-hoome, as his son is called, "made his heart joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—some captains tell me he lives in America;—I say no;—he is dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his entreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. Tomorrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on her way to America, via Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, & an accomplished Lancasterian school master.

At Kirooh, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way; his humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 30, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakoo, and eleven children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school master who is skilled in the Lancasterian method of instruction;—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow laborers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional laborers can arrive. He expressed a regret, that no one of us could repair and build

vessels for him. We think that a pious, skilful, and devoted ship-carpenter, insured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

Call for more Missionaries.

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity & to take possession for Christ & the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived, the case is so new, & so unparalleled in the history of the world, that we know not what to say. When hath a nation changed its Gods? The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and re-establish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes! Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The King of Zion alone is worthy of our confidence. It is he, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark,—cannot fail of ultimate and universal triumph. "Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, & all flesh shall see it together; for the mouth of the Lord hath spoken it."

Cheered with these divine consolations, in the midst of trials and privations,—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus sake, and fellow laborers, in the vineyard of our Lord,

H. BINGHAM,
DANIEL CHAMBERLAIN,
SAMUEL WHITNEY,
SAMUEL RUGGLES,
ELISHA LOOMIS.

JOURNAL OF THE MISSIONARIES.

As our present number can admit but a part of the Journal, we commence at the time when the *Thaddeus* was approaching Owhyhee: and a more interesting epoch to the members of the mission can hardly be conceived.

March 28, 1820. Within two or three days sail of Owhyhee. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

First view of Owhyhee.

30. Let us thank God and take courage. Early this morning the long looked for Owhyhee, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

11 o'clock A. M. We are now coasting along the northern part of the island, and so near the shore, as to see the numerous habitations, cultivated fields, rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. Hopoo has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the northern extremity of the island, the walls of an ancient Moreeah, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o'clock P. M. As we double the northern extremity of Owhyhee, the lofty heights of Mowee rise on our right. As no canoes approach us, it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, [one of the mates.] Thomas Hopoo, John Honore, and others, have now gone on this errand, and we wait with anxious expectation for the

First Intelligence from the Island.

7 P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from the fishermen:—that the aged king *Tamahamaha* is dead; that *Reho-reho*, his son, succeeds him; that the images of his gods are burned; that the men are all *Inooahs*, that is, they eat with the women, in all the islands; that one of the chiefs only was killed in settling the affairs of government; and he for refusing to destroy his gods.

If these are facts, they seem to show, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favorable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There

is some reason to fear, that the government is not settled on the firmest basis, & that there is less of stability & sobriety in the present king, than in his father. What-ever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on:—1st. That he is specially desirous of improvement in learning: 2d. That he has long been indifferent to idol worship: 3d. That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience; yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying, *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.*

First visit to the Island.*

31. The intelligence of yesterday is confirmed to day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of *Tamahamaha* sent us a present of fresh fish, cocoas nuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we inquired whether they had heard any thing about *Jehovah*, who made *Owhyhee* & all things? They replied that *Reho-reho* the king had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced, that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely abolished, *Sing O Heavens, for the Lord hath done it.*

Visit of Krimakoo to the Brig.

April 1. To day as we were near his residence at *Toeaigh Bay*, Krimakoo and his wife, and two widows of *Tamahamaha*, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B. of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, pankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find, that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears, that the chief, who refused to renounce his idols, raised a considerable party with reasonable designs, and resisted till he lost 40 or 50 men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party. The white men who reside in the islands, favored the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest; the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sang their favorite *Melton Mowbray*.

"Head of the church triumphant," &c.

First Sabbath at the Islands.

2. Sabbath. As we expected soon to leave *Toeaigh Bay*, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of

* When the vessel first made Owhyhee, as she was sailing north, the island bore due west. She then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owhyhee. *Toeaigh Bay*, is about 95 miles from the north point, and the residence of the king is about 35 miles further south.

the Gospel; and as Capt. B. was going shore to call upon the chief, it was thought best, that brother Bingham should accompany him: this morning for that purpose ship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by *Tamahamaha*, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about 10 feet thick at the base, and five at the top, 30 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front of the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoanuts and other like offerings, and the ashes and burnt bones of many human victims sacrificed to demons. At the foot of the hill, is a similar inclosure, 230 feet in length, and 50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once tabernacles and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs and honorable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii, 4, *The Isles shall wait for his law.* The topics of the discourse were the character of the Lawgiver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Scarcely have we attended on the duties of this sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of *Tamahamaha* had before requested that we "women" should make her a gown like their own; but being told that it was the Lord's day, and that it should be done tomorrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas* upon the deck, and the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooh bay, on the west side of the island, and now in sight of the king's residence. Expecting an interview with him tomorrow, we lift up our petitions in concert with thousands of the friends of Zion rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooh bay, about one mile from the king's dwellings. Krimakoo, who still appeared to be friendly to our cause, being sent by *Reho-reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, accompanied with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language in his manners. He politely conducted us to his own house, and afterwards, to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of *Tamahamaha*, John Elliott, the Roman Catholic, having fled from the country. By him, and by Capt. Adams, English settlers with him, we were bid welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to *Tamahamaha*, and the letters of Capt. Reynolds to *Tamahamaha*, and to his son *Reho-reho*; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to him the views of the American Board of Commissioners, and the wishes of the mission families. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressing

* It is supposed that mantles made by the natives from the bark of trees, is here intended.

